

THE SWORD OF THE LORD

and of John R. Rice

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20.

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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Dr. Walter L. Wilson In Bible Conference At Scofield Church January 3-7

We are happy to learn that the Scofield Memorial Church in Dallas, Dr. Harlin J. Roper, pastor, is to have a Bible Conference with Dr. Walter Lewis Wilson, of Kansas City, as the speaker, January 3rd to the 7th. Dr. Wilson was a great blessing to the people in our recent Bible School. We hope that capacity crowds will hear him in these series of messages in the Scofield Church.

The Conference begins Monday night, January 3rd, at 7:45 and continues through Friday, January 7th, with Dr. Wilson speaking each day on KRLD at 2:45.

Besides the services in the Scofield Church auditorium, Thursday morning a retreat will be held for preachers at Camp Kiwanis, thirteen miles southwest of Dallas. Ministers will have four hours away from telephones and other distractions. The retreat will begin at 8:00 in the morning and last until noon and we expect it to be a blessed time of waiting on God, taking our burdens to the Lord, and getting our problems solved. All ministers are especially invited to this retreat Thursday, January 6th, at Camp Kiwanis. The general public is invited to all the other services at Scofield Memorial Church, of course.

Brother Roper asks me to say that bed and breakfast will be provided for out of town pastors on both Wednesday and Thursday nights. We believe it would be well worth the while of all who can to come for these services. Pastors who cannot spend the

Read The Bible Through

"The Entrance of Thy Word Giveth Light" — Psalm 119:130

"I SUPPOSED I knew my Bible,
Reading piece-meal, hit or miss;
Now a bit of 'John' or 'Matthew,'
Now a snatch of 'Genesis.'
Certain chapters of 'Isaiah,'
Certain 'Psalms' — the twenty-third,
Twelfth of 'Romans,' first of 'Proverbs.
Yes, I thought I knew the Word.
But I found a thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.
Ye who treat the Crown of Writings
As you treat no other Book —
Just a paragraph disjointed,
Just a crude, impatient look —
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture
When you read the Bible THROUGH."

— Amos R. Wells.

week might well be here for Wednesday night, Thursday and Friday.

The Scofield Memorial Church is an independent church, that is, not affiliated with any denomination. It takes its name from a former pastor, the late Dr. C. I. Scofield, and has long been known as standing for the great doctrines of the full inspiration of the Scriptures, the deity of Christ, blood atonement, premillennial second coming, etc. The church has a wide influence in Dallas.

Dr. Harlin J. Roper, the pastor, is a young man, yet widely known

as a Bible teacher. Regularly for a long while he has given the Friday Bible lesson on the Radio Revival, conducted by Brother W. E. Hawkins. His Through The Bible course of study is used in thousands of churches throughout the nation. Dr. Roper is greatly esteemed for his work's sake and we are grateful to him and to the Scofield church for bringing Dr. Wilson and other such men of God to Dallas.

The Scofield Memorial church is in downtown Dallas at 430 North Harwood.

A Thrilling Christmas Time on the Frontier

BY A PASTOR'S WIFE

I remember a day one winter that stands out like a boulder in my life. The weather was unusually cold, our salary had not been regularly paid, and it did not meet our needs when it was.

My husband was away much of the time, traveling from one district to another. Our boys were well, but my little Ruth was ailing and at best none of us were decently clothed. I patched and repatched, with spirits sinking to the lowest ebb. The water gave out in the well, and the wind blew through the cracks in the floor.

The people in the parish were kind, and generous, too, but the settlement was new, and each family was struggling for itself. Little by little, at the time I needed it most, my faith began to waver.

Early in life I was taught to take God at His Word, and I thought my lesson was well learned. I had lived upon the promises in dark times, until I knew, as David did, "who was my Fortress and Deliverer." Now a daily prayer for forgiveness was all that I could offer.

My husband's overcoat was hardly thick enough for October, and he was often obliged to ride miles to attend some meeting or funeral. Many times our breakfast was Indian cake, and a cup of tea without sugar.

Christmas was coming; the children always expected their presents. I remember the ice was thick and smooth, and the boys were each craving a pair of skates. Ruth, in some unaccountable way, had taken a fancy that the dolls I had made were no longer suitable; she wanted a nice large one, and insisted in praying for it.

I knew it was impossible, but, oh! how I wanted to give each child its present. It seemed as if God had deserted us, but I did not tell my husband all this. He worked so earnestly and heartily. I supposed him to be as hopeful as ever. I kept the sitting room cheerful with an open fire, and I tried to serve our scanty meals as invitingly as I could.

The morning before Christmas, James was called to see a sick man. I put up a piece of bread for his lunch—it was the best I could do—wrapped my plaid shawl around his neck, and then tried to whisper a promise as I often had, but the words died away upon my lips. I let him go without it.

That was a dark, hopeless day. I coaxed the children to bed early, for I could not bear their talk. When Ruth went, I listened to her prayer; she asked for the last time most explicitly for her doll, and for skates for her brothers. Her bright face looked so lovely when she whispered to me. "You know I think they'll be here early tomorrow morning, mama," that I thought I could move heaven and earth to save her from disappointment. I sat down alone, and gave way to the most bitter tears.

Before long James returned, chilled and exhausted. He drew off his boots; the thin stockings clipped off with them, and his feet were red with cold. "I wouldn't treat a dog that way; let alone a faithful servant," I said. Then as I glanced up and saw the hard lines in his face and the look of despair, it flashed across me, James had let go, too.

I brought him a cup of tea, feeling sick and dizzy at the very thought. He took my hand and we sat for an hour without a word. I wanted to die and meet God, and tell Him His promise wasn't true; my soul was so full of rebellious despair.

There came a sound of bells, a quick stop and a loud knock at the door. James sprang up to open it. There stood Deacon White. "A box came by express just before dark. I brought it around as soon as I could get away. Reckoned it might be for Christmas. 'At any rate,' I said, 'they shall have it tonight.' Here is a turkey my wife asked me to fetch along, and these other things I believe belong to you."

There was a basket of potatoes and a bag of flour. Talking all the time, he hurried in the box. (CONTINUED ON PAGE 2)

Leaving Nets, Ships, Father

(Sermon preached Sunday morning, October 31, 1937, at Fundamental Baptist Tabernacle, Dallas, Texas, by John R. Rice — Stenographically reported.)

In Matthew the fourth chapter there are some verses I will read. I will read many other verses. This is just a starting place. Begin with verse eighteen:

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew, his brother, casting a net into the sea: for they were fishers.

"And he saith unto them, Follow me, and I will make you fishers of men.

"And they straightway left their nets, and followed him.

"And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

"And they immediately left the ship and their father, and followed him" (Matt. 4:18-22).

Now the first, Peter and Andrew, had left their nets and followed Him, and the others, James and John, left their ship and their father and followed Him.

Now in Luke the fourteenth chapter, one verse, verse thirty-three:

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

That is a strange and a hard verse, but it is a verse that is true, and we had as well accept it. Once the Jews came and wanted to make Jesus King. They liked it when He fed the 5,000 and they didn't have to work for something to eat. They liked that. It didn't cost money to eat that way, and they had plenty left over, the twelve baskets of fragments, enough to start on for supper. That was the kind of King they wanted. They wanted a King without any repentance. They wanted a King that could take all, good and bad alike, one that did not divide, did not split, one that did not demand repentance. But Jesus did not come that way and would not have that kingdom. Satan had offered Jesus a kingdom without a crucifixion, but it could not be that way. There is no kingdom without a crucifixion, no reigning without first suffering. So Jesus started this doctrine of separation, and He said, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

I wonder, have you left everything behind to serve Christ? If you have not, then I want to lay on your heart this important message. You cannot serve Christ without leaving some things behind, without quitting something else. You cannot please Christ without displeasing someone else. You cannot have peace with Christ without war with somebody else. If you are going to be a Christian, a happy, successful Christian,

it will mean turning your back on some other things to follow Christ. They left their nets to follow Jesus, and James and John left their ship and their father and followed Jesus, and throughout the Bible we have accounts of people who followed Jesus by leaving some things. The first thing you will have to do is to leave something. You cannot follow what you are following now and follow Jesus, too. That doctrine is expressed in James 4:4 in these words:

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

Oh, my friends, you cannot have the friendship of God and the friendship of everybody else. Here is a Bible doctrine of separation, of leaving some things. If you follow Christ you must leave the world—"Whosoever he be of you that forsaketh not all that he hath."

In II Corinthians we have this teaching likewise. In the sixth chapter we read:

"Be ye not unequally yoked (CONTINUED ON PAGE 2)

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Good Resolutions in the Bible

At the first of the year it is customary with many people to take stock of themselves and make new resolutions. As obviously good as this is, yet there are some who oppose New Year's resolutions. They say that people do not keep their resolutions and that therefore they ought not to make them. But many people do keep their resolutions and you can be sure that nobody ever does any better without first resolving to do better.

The best characters in the Bible made new resolutions. Their higher resolves helped make them the great characters that they were. Notice these examples.

DANIEL. "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank" (Dan. 1:8). That holy resolve kept Daniel pure in the midst of a licentious Oriental court and under the gravest temp-

tations. If you make an earnest resolve not to touch beer, wine, whiskey or tobacco in 1938, you will be following in Daniel's footsteps.

SHADRACH, MESHACH, A-BEDNEGO. "But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. 3:18). They were cast into the fiery furnace, but Christ walked with them and delivered them from harm. We should, like them, resolve to put God first and worship Him only, not bowing down to money, nor to the opinions of men. Young people especially need to vow that they will not be led by popular opinion to do that which is wrong.

JACOB. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So (CONTINUED ON PAGE 3)

A Thrilling Christmas

(CONTINUED FROM PAGE 1)

and then, with a hearty good-night he rode away.

Still, without speaking, James found a chisel and opened the box. He drew out first a thick red blanket, and we saw that beneath was full of clothing. It seemed at that moment as if Christ fastened upon me a look of reproach. James sat down and covered his face with his hands. "I can't touch them," he exclaimed. "I haven't been true, just when God was trying me to see if I could hold out. Do you think I could not see how you were suffering? And I had no word of comfort to offer. I know now how to preach the awfulness of turning away from God."

"James," I said, clinging to him, "don't take it to heart like this; I am to blame, I ought to have helped you. We will ask Him together to forgive us." "Wait a moment, dear. I cannot talk now," then he went into another room. I knelt down, and my heart broke; in an instant all the darkness, all the stubbornness rolled away; Jesus came again and stood before me, with the loving word: "Daughter!"

Sweet promises of tenderness and joy flooded my soul. I was so lost in praise and gratitude that I forgot everything else. I don't know how long it was before James came back, but I knew he, too, had found peace.

"Now, my dear wife," he said, "let us thank God together," and he then poured out words of praise, Bible words, for nothing else could express our thanksgiving.

It was 11:00 o'clock, the fire was low, and there was the great box, and nothing touched but the warm blanket we needed. We piled on some fresh logs, lighted two candles and began to examine our treasures.

We drew out an overcoat; I made James try it on; just the right size, and I danced around him; for all my light-heartedness had returned. Then there was a cloak and he insisted in seeing me in it. My spirits always infected him, and we both laughed like foolish children.

There was a warm suit of clothes also, and three pairs of woolen hose. There was a dress for me, and yards of flannel, a pair of arctic overshoes for each of us, and in mine was a slip of paper. I have it now, and mean to hand it down to my children. It was Jacob's blessing to Asher: "Thy

shoes shall be iron and brass, and as thy days so shall thy strength be." In the gloves, evidently for James, the same dear hand had written: "I, the Lord thy God, will hold thy right hand, saying unto thee: Fear not, I will help thee."

It was a wonderful box, and packed with thoughtful care. There was a suit of clothes for each of the boys, and a little red gown for Ruth. There were mittens, scarfs, and hoods; down in the center, a box; we opened it and there was a great wax doll. I burst into tears again: James wept with me for joy. It was too much, and then we both exclaimed again, for close behind it came two pairs of skates. There were books for us to read; some of them I had wished to see; stories for the children to read, aprons and under-clothing, knots of ribbon, a gay little tidy; a lovely photograph, needles, buttons and thread; actually a muff, and an envelope containing a ten-dollar gold piece.

At last we cried over everything we took up. It was past mid-night, and we were faint and exhausted even with happiness. I made a cup of tea, cut a fresh loaf of bread and James boiled some eggs. We drew up the table before the fire; how we enjoyed our supper! And then we sat talking over our life, and how sure a help God always proved.

You should have seen the children the next morning; the boys raised a shout at the sight of their skates. Ruth caught up her doll, and hugged it tightly without a word; then she went into her room and knelt by her bed.

When she came back she whispered to me: "I knew it would be here, mama, but I wanted to thank God just the same, you know." "Look here, wife, see the difference." We went to the window and there were the boys out of the house already, and skating on the crust with all their might.

My husband and I both tried to return thanks to the church in the East that sent us the box and have tried to return thanks unto God every day since.

Hard times have come again and again, but we have trusted in Him; dreading nothing so much as a doubt of His protecting care, "They that seek the Lord shall not want any good thing."

(The editor praises God for the same testimony).

LOT PAYMENT LACKS \$85.00

All the current semi-annual payment of \$500.00 plus interest on our church lot has been paid except \$115.00. Of that we have about \$30.00 on hand, so \$85.00 yet remains to be raised. \$300.00 was raised ahead of time and paid before due. We praise the Lord for His help. Let us remove this last bit this week.

The building is paid for and after this payment is completed, there remains only \$250.00 on the lot to be paid in the spring.

Leaving Nets, Ships, Father

(CONTINUED FROM PAGE 1)

together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

"15. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

"16. And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

"17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,"

"18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:14-18).

If you are going to be with believers, then leave unbelievers. If you are going to be with righteousness, then leave unrighteousness. If you have communion with Light, then do not have communion with darkness. If you are going to have concord with Christ, then do not have concord with Belial. If you are going to have part with believers, then do not have part with unbelievers or infidels. If you are going to have agreement with the church of God and agreement with public worship of God, then do not have agreement with idolaters that are against God. How could you take any pleasure in a beer joint if you take pleasure Sunday morning in a church house and Sunday School and preaching? No, what agreement hath the temple of God with idols? Your body is the temple of God. If it is for Jesus, then it cannot be for the devil. You cannot have cursing and blessing out of the same mouth. Out of the same fountain you cannot have both bitter water and sweet" (James 3:10, 11).

You cannot have coming out of the same mouth a testimony for Jesus and curses against men. You cannot do that. The Lord said, "What agreement hath the temple of God with idols? . . . Wherefore, come out from among them, and be ye separate, saith the Lord." I am talking on leaving some things, on sacrificing this morning.

Now the Saviour said, "If you want fellowship with me, you cannot have fellowship with everybody else. If you follow me, you will have to leave somebody else. If you run with me, you cannot run with everybody else." God wants you to come out and be separate and does not want you to have fellowship with the unclean things, to have part or concord or agreement with things against God.

Here is a Bible doctrine of separation. You will have to leave some things to please Jesus. "Whoever he be of you that forsaketh not all that he hath, he cannot be my disciple," the Saviour said.

We have the same message in the thirteenth chapter of Hebrews.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

"Let us go forth therefore unto him without the camp, bearing his reproach." (Heb. 13:12, 13).

He left the town to go outside the gate to the place of ashes and mourning. He suffered outside the gate. "Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come." According to this verse, Jesus left Jerusalem and was crucified on mount Calvary. He left the city for the cross. Therefore let us go with Him without the gate, leaving city, leaving friends, leaving homes, and let us suffer with Him without the gate, bearing His reproach, for we have no continuing city but we seek one to come. God wants you to be separate. God wants you to leave some things.

Here this morning are mothers and fathers. How can you rear your children for Christ? You had better settle it now in your hearts that you cannot possibly rear your children for Christ unless you give up some things. The question

comes up in my own life with my children. I do not want my children to go to picture shows. Someone says, "But you can't keep them from it." That is what you think. I remember a preacher told me once, "But my boys, they want to go, and you just can't keep young people from the movies," so he let his boys go to picture shows. If you follow Jesus, you will have to leave some other things behind. Every person that follow Jesus has to leave some other things. A Christian cannot please Christ unless he turns his back on some other things. Here we have a group of Sunday School teachers, the finest we have ever had. Most of them are taking it to heart about their teaching and their classes. They have not all paid the price they mean to and want to. And there are twelve or fifteen more of you that ought to be teaching. You had better get ready, get filled with the Spirit, nail self to the cross and make up your mind to leave some things behind and separate yourself. Then you can be a good Sunday School teacher.

I spoke last Wednesday night on paying a price. You cannot be a soul winner without paying a price. You cannot be a Sunday School teacher of any account without paying a price, either. And one cannot be a preacher without giving up some other things. You cannot be a Sunday School teacher unless you give up some things. "My life is so busy," you say, "I do not have time to be a teacher." I know it is busy. I wouldn't try to get somebody who did not have anything to do. That is not enough qualification, having nothing else to do. I am not looking for somebody to serve the Lord that is not doing anything. Some preachers feel, "I am a failure at everything else. I do not have anything else to do, so I am going to preach." The best reason for preaching is a definite call. One should say, "I am going to turn my back on some things to do the Lord's work." It is not enough to work for the Lord when you have just run out of something else to do. There are things so important that we should leave some things to do the other. I hope you will say, "God helping me, I will give up some things and turn my back on some things. I am going to leave some things behind." You cannot be disciples of Jesus otherwise. You may be saved, but you cannot be useful without turning your back and saying, "Good bye, old world." That is true. Jesus said here, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." That is a Bible doctrine of separation that ought to get into our hearts here today.

We find many instructions of that kind in the Bible. First, here are these disciples. Jesus came along to Peter and his brother Andrew and said, "Follow me." And immediately they left their nets. I believe the way Peter laid that net down was like a fellow who has been digging a ditch and lets his pick fall down behind him when the whistle blows instead of bringing it over his shoulder again. Oh, yes, he did it with his whole heart. Simon Peter said, "Fishing for fish, making money, buying food and eating it up and buying clothes and wearing them out—what does one get by all that? I wish I could win souls." And Jesus came along and said, "Follow me, Peter, I will help you fish for men." "Good bye, old nets," Peter said, and he left them.

Peter, Andrew, James and John and their father were all in a sort of company. They were partners. At least that was so about Peter, James and John. They had good ships and nets and all that. But they did not stop and argue about how to take care of their families. They just said, "Good bye, old nets," and dropped them there. You know Peter made a lot of mistakes, but he could make up his mind.

I can see him again later when he left his nets. He had already played the fool. He had denied Christ, and had cursed and sworn and brought disgrace on Christianity, and had gone back to fishing. But one day Jesus came to the shore as we see in John, chap-

ter twenty one, and said, "Children, have ye any meat?" They said, "No, we haven't a thing." Peter said, "Who is that out there?" John said, "That is Jesus. Did you see when we let down the net we got a hundred and fifty-three big fish?" Old Simon Peter said, "Good bye, nets!" and he left them for good that time.

If you cannot say "Good bye," you are no good to be a preacher, and no good to be a soul winner. If you cannot say "Good bye," you will never be of any account for Jesus Christ. Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." And so the Scripture says about Peter and Andrew here, "And straightway they left their nets and followed Him."

And then He came to James and John, the sons of Zebedee, in a ship mending their nets. He called them, "and they immediately left the ship and their father and followed Him."

You are going to have to say, "Good bye"—I don't know what I would have done in the business world, or educational world, but I am glad I left it all behind. It is a mighty little to give up for Jesus Christ. He gave up Heaven for me. I was glad to say, "Good bye," and to leave it all behind.

I am thinking about a preacher now—I know God can use anybody to preach. Charlie, while sending your trucks out, I hope you will win somebody to Christ. I believe you ought to be a preacher. Brother Walker ought to be a preacher. God wants you to be a preacher in some sense, to give your testimony. If ever you amount to much for Jesus, you will have to leave some other things alone. I know Paul made tents a little bit. There is no disgrace in making tents. But every preacher ought to have a holy ambition to get his hands off everything else as soon as he can. The trouble with most preachers is that they hold on until God has to whip them loose.

Have you said "Good bye," to the dearest on earth, to your business, to your job, to your reputation, to your home that you had? Have you said, "Good bye," to your ships and nets this morning? If you want to say "Good bye," to your ships and nets, why don't you say, "Lord, call me and I will follow!"

There are a lot of cases in the Bible of people who left everything for Jesus. I went through and found every case where it was said that anybody left anything for God, and you would be surprised how many cases there are.

Elisha Left Farm, Oxen and Family

Yonder is Elisha. In First Kings, the nineteenth chapter, the Lord says, "Elijah, you are old. I will have to have another prophet. You are going to Heaven one of these days riding in a chariot of fire. I want you to go out and get another prophet." God led him. "So he departed thence," the Scripture says, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth; and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him" (I Kings 19:19-21).

Elisha had eleven servants out there with eleven yoke of oxen, and he had the twelfth, "And Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee?"

You know, it is a strange thing. When Elijah came and saw that man, a prosperous farmer with twelve yoke of oxen plowing, and when God said, "Elijah, lay your mantle on this man," I wonder if Elijah did not say, "This is God's doing, not mine, but I wouldn't

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Leaving Nets, Ships, Father

(CONTINUED FROM PAGE 2)

pick him. He wouldn't give up all that big farm to be a preacher. He has his mother and father and others to look after. That man wouldn't do to be a preacher." I am satisfied Elijah may have thought, "God is doing it, and He may know what He is doing, but I wouldn't choose him." When Elisha ran after him and said, "Let me, I pray thee, kiss my father and my mother, and then I will follow thee." Elijah said, "Go on back, I didn't call you." I think Elijah was afraid to say, "Come on." Many times I have said to a young preacher, "Go slow. You had better sit down and count the cost. Do you really mean business about this? Are you sure you mean business? Are you ready to go with nothing but mush to eat sometimes when your wife doesn't have any new clothes at all and must make over her others or wear clothes given to her, and then when you have done your best and poured out your soul and those for whom you have spent your life trying to help mock you and doubt you. Are you ready for that? You need not try to be a preacher unless you are. "Whoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Elisha said, "Good bye." Listen to what he did.

"And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him."

"I am not going to need these oxen any more," he said, "I have quit plowing. I am going to preaching." But Elisha, you will have to go a long time as a servant. When Elijah wants to wash his hands, you will have to bring a pitcher of water and pour it on them. You will have to do that a long time."

"I know, but I have made up my mind. So Elisha killed the oxen and had a big dinner and invited all the people to eat all they wanted to. "God is going to make a prophet out of me," he says.

Oh, my friends, it is a blessed thing to say, "Good bye." You may say, "But I have this thing or that to look after." From now on, it is not mine, but God's. Elisha said, "Good bye," to his oxen, to his plantation and to his mother and father. "Whoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Elisha is a case, isn't he?

I have been thinking about other cases. Would it not be fine if somebody would just leave everything—leave it all. We have to leave property, or leave business then sometimes to serve God. If business does not come second to God, if business is not second to God's will, you will never be any account for a soul winner. You are a sorry kind of a Christian unless first of all you put Jesus first, in the first part of the day.

the first part of your time, the first part of your thought, first part of your love. If that is not so about you, then you are not fit to be a disciple of Jesus Christ. Unless you can say, "Good bye," to other things, you are a poor Christian.

Samaritan Woman Left Her Waterpot

Then here is the woman at the well. Turn to the fourth chapter of John and read with me about a woman who was not a very good woman. She had had five husbands and was now living with a man to whom she was not married. Jesus said to her, "Give me a drink." She said, "It is a funny idea, you asking me for a drink of water when you are a Jew and I am a woman of Samaria, for the Jews have no dealings with the Samaritans." He went on to say, "If you knew who it was that asked you for a drink, you would have asked of him and he would have given you living water, so that you would never thirst again."

"Give it to me," she said. "Go call your husband, and I will," Jesus told her.

She said, "I have no husband." "I know you have had five husbands and the man you are now living with is not your husband," Jesus replied.

She said, "I see you are a prophet," and she began to try to argue.

Jesus led her little by little until she saw her need of a Saviour and said to Him, "I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things."

Jesus said, "I am the Messiah! I am He!"

She immediately left her waterpot and ran into the city. Do you know how a woman like that could be a soul winner? Everyone must have known about her past. One might have said, "I do not want a harlot woman to come and talk to me about the Lord. But she left everything that day. No matter what the past has been, if in your heart you say, "Good bye," to it all, and leave everything you have for Jesus, He can use you. He has use for you, even people like you if you will leave everything for Jesus.

When she left her waterpot that did not mean that she would never need that kind of water and that she would not come back and get her waterpot. At times you will have to leave your dishpan. At times you will have to leave sweeping and making beds, leave cooking dinner. There are times to leave other things to win souls to Jesus Christ. If you cannot do that, you cannot follow Jesus. If you put God first you will often leave even necessary things till God's work is done. That woman left her waterpot. What if she had said, "First of all I will carry this pot of water up to my house and be sure I have a good drink of water and look after my day's work, then when I get time this afternoon when I go down town and if I see any of the men, I will tell them I have found the Messiah." If she had done that, there would not have been a soul saved. If she had sauntered down after awhile and said, "I saw a man I rather believe is the Messiah. After I got my housework done up, I thought I would come by and mention it to you since I happened to see you." There would not have been a one of the men who would have thought there was anything to it. But she left her waterpot and ran into the city and told the men, "Come, see a man which told me all things that ever I did: is not this the Christ?"

She Helped Win Her Boy At Midnight

I was in Paris, Texas, in a meeting. About midnight a woman came out to Brother Lee's home where I was staying. She phoned that she was coming. I got dressed. She came and said, "Will you go down and talk to my boy? He has been bitten by a black widow spider. If he dies, he is lost. I don't want to go through this night without his being saved. The doctor thinks he will be all right, but I can't afford to wait. I wonder if you are willing to go and talk to him?"

That boy was saved. When we

came and woke him up in the middle of the night and said, "I am not willing for you to wait until morning, you had better have God," then he was saved right now. It only took a little bit. I will tell you why you do not get anybody saved. You do not leave your waterpot and your fish. If you will follow Jesus, you must leave your nets, and leave your father, and leave your plane and your saw and your figures. Mr. Stark, if you are going to be superintendent of the Intermediate Department of young boys and girls, who are making men and women—God bless them, I admire them, I wish I could be a father to every one of them. If you are going to be superintendent, it will mean leaving your waterpot, leaving your nets, leaving your ship, it will mean leaving your plane and saw and having less to eat at your house because you did not get enough time to do your carpenter work. You have to leave some things. You cannot serve God and have everything else. You cannot have your cake and eat it, too.

Brother Carpenter, if it is so about the Intermediates, it is so about the Juniors, too. You cannot have everything else and be superintendent, too. You must leave your waterpot. There are times for us to leave other things to win souls to Jesus Christ.

Brother Fisher, there is a constant drag—The devil would like to get you interested in other things: prohibition, etc. Now I am for preachers speaking boldly on the liquor question or on anything else that comes up, but I am not for drawing one away from the Gospel. We must leave some things undone. We must say, "For the one thing worth doing, I will leave some others. I can say 'Good bye' to some things."

But there is another thing, and this is the saddest thing. I would not mind leaving some old nets. You get along all right without that. You can buy another net sometime, can't you? I would not mind leaving a waterpot. You could go back sometime and find it if you get thirsty or go down and draw another pitcher of water. I would not mind leaving some oxen. There are more calves growing all the time, I could just buy me some more, and I could cut down a tree and hew out a beam for a plow. That would not take very long, so I would not mind leaving my plow. It would not be so bad to leave oxen and a plow, but when you go to leave your father, too—! James and John left their father. Elisha goes in the house and kisses his mother and says, "Mother, I have been the stay of your old age. The plantation will run down, but I have got to go, mother. The prophet of God came by and laid his mantle on me and I have got to go. God wants another prophet and when Elijah goes on to Heaven, I will get that mantle and be that prophet of Israel." He kissed his old father and said, "Dad, you have quit farming. You are too old for that. You don't get about very well and I have taken the burden off of you, but I am going to leave you." You might not think he ought to go and leave his old father that way. You say, "The only chance I have to go to see my mother is on Sunday," so you take the Lord's time to go see your mother, and use the rest of the time for pleasure or business or something else. So you say, "I will take the Lord's time to be faithful to my mother. I do not see how I can leave my mother and father," you say. Elisha did not say that. He went in and kissed his mother and father good bye. He killed the oxen so everybody would know he meant business. You have to leave your folks, too, some of them, maybe mother and father and brothers and sisters. That ought not to be bad. Every girl is supposed to do that when she marries. God tells us so. Every man is supposed to do that when he marries and is to cleave unto his wife. One is not an honest wife or husband if she or he does not do that. One is to cleave to husband or wife only, in some sense leaving everything else out. It is a sad thing, but every mother will learn one of these days that the child she bore in her body and that nursed at her breast and to whom she taught little things, how to walk and talk, and for whom she made the little clothes—that little

Good Resolutions

(CONTINUED FROM PAGE 1)

that I come again to my father's house in peace; then shall the Lord be my God; And this stone, which I have set for a pillar, shall be God's house. And of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:20-22). Jacob vowed to tithe and to recognize the house of God. Why not follow his example and make a holy resolve to be regular and faithful in the attendance at the house of God and to surely give God the tithe of all that God gives you?

JOSHUA. "As for me and my house, we will serve the Lord" (Joshua 24:15). This vow would include the family altar, Christian teaching in the home and leading one's family to live for God. Fathers, we need to make this resolution in 1938.

HANNAH. Concerning her child Samuel, given in answer to prayer, she vowed, "For this child I prayed; and the Lord hath given me my petition which I asked of him: Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord" (I Sam. 1:27, 28). Every mother and father of a young child should prayerfully consider this vow. Does God want you to dedicate your child to Him? Does God want you to offer your boy to be a preacher or your girl to be a soul winner or missionary?

RUTH. "Intreat me not to leave thee, or to return from following

one of whom she is so proud, will grow and grow, and finally somebody will come along and win the heart away and the mother will find the door shut in her face. I have seen it many times. Even when a boy gets grown, his mother may still call him "Mother's Baby." "I want you to meet our baby," she will say, and she calls a nineteen year old boy into the room.

Some little silly flapper with a painted face will come along. She can't understand him like his mother does, the mother thinks, and she resents it that that little bit of a flapper gets her boy's heart! Then he goes to see his wife's kinfolks instead of his own. That may be the first time he ever missed Christmas dinner at home, and his mother cannot understand that. But you have to say, "Good bye, mother." You couldn't marry and not say it.

Oh, my friend, is Jesus less worthy than that? Elisha kissed his father and kissed his mother and told them good bye and he went out to pour water on the hands of Elijah and to get ready to be a prophet of God. It costs something to follow Jesus. "Whoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Abraham Fails to Leave Father At First

There is the case of Abraham who turned his back on the land of his birth in the eleventh chapter of Genesis. If you read in the twelfth chapter first, you read that God had said to Abram—later called Abraham:

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee."

The Lord had said, "Get out and leave your kinfolks, Abraham." I want you to notice that God said, "Leave your kinfolks." Now I know you are particular and you do not mind leaving a lot of things. But Terah, his father, was getting old. You say, "But my father or my mother is getting old." Abraham thought that, too. He stayed in Ur of the Chaldees for a time, but after awhile got started. But he took with him his father, and Lot his nephew. "This business of moving all around, I don't like it," Terah, the old man, said, and they settled down in another place. They didn't go on to the land of Canaan. "And they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there." They did not get to Canaan. They started, but they did not get there. The Lord had said, "Abraham, go on and leave Lot, and leave Terah, your old father, and your father's house." But Abraham said, "Well, my fa-

(CONTINUED ON PAGE 4)

after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if ought but death part thee and me" (Ruth 1:16, 17). If every Christian girl would vow like Ruth to select only the Christian company, Godly men and women, boys and girls, and go with them, then there would be fewer girls ruined by the dance and beer parties and roadside parking and evil companions. Promise God now to get in the church with God's people and to cleave unto those that love the Lord during 1938.

DAVID. "I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word" (Ps. 119:15, 16). "I will keep thy precepts with my whole heart" (Ps. 119:67). Multitudes should resolve to meditate in the precepts of the Bible, delight in God's law and not forget His Word. Why not promise God now to read His Book daily and meditate thereon? You can read the whole Bible through in a year, reading four chapters daily, or reading three chapters each week day and five on Sunday.

David also made other vows. (1) Prayer. "Because he hath inclined his ear unto me, therefore will I call upon him as long as I live" (Ps. 116:2). "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek" (Ps. 27:8). Daily, secret prayer, don't you want to start it and make a vow to God about it like David to seek God's face for His power and blessing? David even vowed to pray three times daily—morning, evening and noon (Ps. 55:16, 17).

(2) Public testimony. "And now shall mine head be lifted up above mine enemies round about me; therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord" (Ps. 27:6). "I will pay my vows unto the Lord now in the presence of all his people" (Ps. 116:14, 18). "I will praise thee, O Lord, among the people, and I will sing praises unto thee among the nations" (Ps. 108:3). David many times vowed that he would sing praises or publicly give his testimony to the goodness of God. Then it is proper for Christians to resolve to give public testimony of praise and confess Christ before men and to sing His praises also.

THE PRODIGAL SON. "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee" (Luke 15:18). This is the resolve for every lost sinner who reads this to make. The Father received the prodigal son with open arms, and fell on his neck and kissed him, and killed for him the fatted calf, and clothed him in new garments. What happy reception the sinner receives who returns to God for mercy. If you are not a Christian, I would make that my New Year's resolution to come to Christ with all my heart. I would resolve that "Just as I am, I come." You may be sure that He will never turn you down, for "Him that cometh to me, I will in no wise cast out," the Saviour said.

Yes, I believe in New Year's resolutions.

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Sunday Services

The first Sunday in the year should find every Christian in his place at church. It is our custom to take the Lord's Supper the first Sunday in each month, and usually it is a time of special blessing.

The Sunday School will be making preparation for promotion. We will be enlisting new teachers, forming new classes.

At 11:00 the pastor expects to bring Bible teaching on the power of the Holy Spirit.

At 6:30 p.m. the men's prayer meeting meets in the pastor's study, and at 7:30 the pastor will bring an evangelistic message.

We praise the Lord for conversions, especially the last two Sunday nights. Many new people who have attended our services recently are considering placing their membership. Let's pray that God will lead and earnestly do our part to win souls and enlist Christians in the service of God.

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Leaving Nets, Ships, Father

(CONTINUED ON PAGE 3)

ther is old. I had better listen to him." Terah said, "All right, son, let's go. We will travel on." But they camped at Haran and stayed there. There is an unwritten story between those lines. Listen very carefully, you may save yourself much heartache. God had said, "Abram, I want you to come on and leave your father, and leave your family." But Abram did not leave his father. He took his father with him. God said, "All right, Abraham, then I am going to take your father out of the way." That is not written, but down there in Haran his father died. Then Abraham said, "Let's go on and do what God told us to do."

Grady, (addressing Grady Matthews), your mother is old. She is as good a mother as a fellow ever had. Her husband, your father, is dead. They look to you to look after things. But, Grady, would you rather God would take your mother out of the way, or would you rather say, "No, mother. I will go on and do what God says. I will always have you at hand until God's good time, but I must put God first." Abraham lost by staying around there. He went on and did what God said after God took his father out of the way. You had better say, "Good bye," to your father's house and kindred and go on and follow the Lord. You had better say, "Good bye, I am going on to follow Jesus."

Ruth Left All and Became Immortal

Take the case of Ruth in the Bible. One of the sweetest stories in the Bible is that of Ruth. She was a beautiful character. Her mother-in-law lived among the Moabites. She had had two sons, but now those two sons had died, and her husband had died and the woman was left with her two daughters-in-law. She said, "I am old, and my heart is hungry for my kinsfolk. My husband has died and my sons have died and I am going back." Ruth said, "I will go with you."

"No, no," she said, "I have no more sons for you. And you would be a stranger. Don't leave your mother and father."

"But I am going," she said "I treat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." Orpha kissed Naomi and turned and went back weeping, but Ruth with bold and smiling face followed Naomi to the land of promise because it was the land of the true God. She said, "Good bye," to her mother and her father and her kinsfolk and the people of her own land and went with Naomi, a stranger, in a strange land. There she met a rich man, Boaz, who learned to love her and married her. They had a child, and that child was Obed, the father of Jesse, and the grandfather of King David. She was put in the ancestral line of Jesus Christ because she said, "Good bye," and went into a strange land and said, "Thy people shall be my people and thy God my God."

The people that get somewhere with God are those that leave something. The children of Israel left Egypt and the leeks and onions and garlic.

Abram must leave Ur of the Chaldees and come to the place of God's promise. Ruth must come from Moab into the land of promise. So you, my friend, must say "Good bye," and leave all if you are going to be His disciple.

One of the disciples came to Jesus one day and said to Him, "Master, we have left all and followed Thee. What shall we have therefore?" Every man's faith fails sometime. John the Baptist doubted. Elijah doubted. So Peter said, "It isn't going to pay. What are we going to get out of this

anyway? We have left everything. This Man is not getting to be King." Jesus said to him, "In this life you shall have an hundredfold and in the world to come, life everlasting."

Oh, the other day when Brother Hughes was here from Illinois and some friends with him, a carload or two, Brother Hughes said, "I pray for you every day." And Brother Stith said, "Yes, Brother Rice, every day that comes we pray for you." Brother Hughes said, "Don't you remember — I never will forget that old corner of the tabernacle where I knelt down and got some things settled?" He got on fire for God at that time and started preaching. Now he is pastor of two country churches, and said, "I pray for you every day." My friends, listen, you will have a reaping time. You will have plenty of time to gain after awhile. If you say, "Good bye," you will get it back some day. Don't you worry to leave all and follow Jesus.

Jesus left His home in glory for us and went to the cross. "Who for the joy that was set before him endured the cross, despising the shame" (and so you can) "and is set down at the right hand of the throne of God." Say, "Good bye," and follow Jesus. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Suppose we sing "Where He Leads Me, I Will Follow." Do not say it unless you mean to give up something and go His way. You cannot follow Jesus without that. Can you say, "Good bye to my brother, good bye to the friends that I wanted, good bye to the success that I hoped to have, good bye to the little nest egg I have saved up, He can have that, too — to home, my job, He can have that." Can you say "Good bye," and mean it? I have not done much, I have done so little. I have no claim on God, nothing to boast of at all. When in the Pacific Garden Mission in Chicago, I guess I played the fool in human sight, everybody thought I did. I had gone to Chicago doing graduate work in the University of Chicago. I had worked hard. When God told me to go preach, I left nets, I did not even take my examinations. I did not get credit on the work I had done. I got up and went to work and earned enough money to come back to Texas, I gave up my job with the college in New Mexico, and let it be known I would sing or preach or do anything I could get a chance to do for the Lord. I planned to enter the seminary that fall.

Let's cut the rope. Has somebody been trying to please men? You can not please them and please Christ, too. "Whosoever he be that forsaketh not all that he hath, he cannot be my disciple."

There is a man here unsaved this morning. I hope he will say, "God helping me, I am going to turn to Jesus and trust Him and give Him my heart."

Listen, I guess a foreign missionary is a good illustration of this thing. A foreign missionary must leave mother and father and go away over seas among people he doesn't know, and may not get back alive. Or mother and father may die before he gets back. That is not much to give for Jesus. He did more than that for you.

If anybody feels called of God to be a missionary or a preacher, wouldn't you like to openly and publicly say, "Today I am saying good bye?"

Somebody ought to come in the church this morning and get on record for God.

Dear sinner, trust Christ this morning!

PRAYER: Our Father, open our hearts this morning, for Jesus' sake, and give wisdom and give power. Let many be saved, for Jesus' sake. Amen.

"I am receiving such spiritual benefit from your sermons I want a friend of mine to have the same." — Mrs. A. S., Detroit, Michigan.

Help Find This Young Woman and Baby

Mrs. Ruby Houser and baby son, twenty-six months old, disappeared from her home in Dallas, December 2nd. Her father, mother and husband are deeply concerned, have sought everywhere for them. Any one knowing their whereabouts, please notify her father, Mr. H. W. Pierce, Route 6, Paris, Texas, or the editor of this paper.

Mrs. Houser is twenty years old, about five feet two inches tall, her hair is auburn. She has brown eyes and a rather dark complexion. The baby, Doyle, Jr., is twenty-six months old, has black eyes, and brown hair. When last seen, Mrs. Houser wore a light tan sport coat with one button at top, rust colored hat with veil, purse and shoes to match.

This young woman is greatly loved. Her loved ones are in great distress over her. If she sees this she is urged to let us hear from her at once. Her husband wishes her to know that his conversion has been genuine, that he will earnestly try to make her happy.

Radio Services, WRR, 7:30 A. M., Sunday

For the last two weeks we have given Bibles to those the farthest away who reported hearing the radio services. We find that we have hearers in the Rio Grande Valley, 500 miles away, in Cordova, Alabama, some thirty miles from Birmingham, and this week a letter comes from Watertown, South Dakota, from a friend who heard our program and rejoiced in our stand for the whole Bible.

We are surprised and happy in this wide hearing. The services are on Radio WRR, Dallas, 1280 k. c. Although the station does not have great power, yet at 7:30 in the morning and at this time of the year, it can be widely heard, especially by those with good radios. Listen in. Pray. If God puts it in your heart to have part in the expense, then do as He directs.

"Enclosed find \$1.00 for as many papers as you can send to foreign missionaries." — Mrs. A. E. R., Austin, Texas.

"I wish to renew my subscription for the Sword of the Lord. I am sending \$1.00. I feel I could not do without it, and my neighbors all read it and enjoy the blessings, too. I get hungry for the paper every week, and it surely is food for my soul." — Mrs. P. B. B., Tulsa, Okla.

Readers' Comments

"Dear Brother Rice: You will find enclosed \$1.00 for three papers to be sent to — I want him to have the sermon on tobacco. He will learn so much from it. I wish I could send that sermon to every deacon and preacher in Oklahoma that uses tobacco." — Mrs. E. M. T., Muskogee, Okla.

"I just don't want to do without your paper as I get so many blessings reading your good sermons. I think they are the best I ever read." — Mrs. J. R. B., Middleton, Tenn.

"The Sword of the Lord is a wonderful paper to have and to read. I enjoy reading it so much. So am subscribing for it for two unsaved souls." — Mrs. G. L. H., Oklahoma City, Oklahoma.

"I wish to thank you for the sample copies of *The Sword of the Lord*. One copy would have convinced me of the value of your paper. I'm sorry that I did not know of this publication before." — H. D. M., Bellaire, Ohio.

"I have been taking your paper for a year and a half or longer and I find it food for my soul. I think it is just fine. I have already had it sent to several sinners and thought I would subscribe for some more." — J. A. W., Iron City, Tenn.

"Find inclosed \$2.00 to renew my subscription for *The Sword of the Lord*. I just cannot do without it. I get so much information and so many blessings out of the fine sermons which are food for my soul. And please send *The Sword of the Lord* to the following names." — Mrs. C. S. S., Hico, Texas.

"I get so many blessings from the wonderful sermons in *The Sword of the Lord*. I hope as long as I live I can take the paper. I have a few names to send in." — Mrs. E. J., Albertville, Alabama.

"I have received a sample copy of *The Sword of the Lord* and like it very much. I would like to subscribe for one year." — Mrs. E. K., Coleman, Wisconsin.

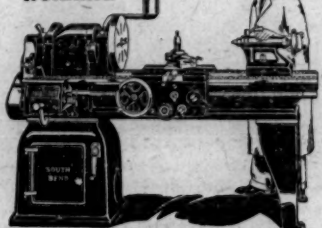
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